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THE FUTURE OF AMERICAN ZIONISM

Must Engage in Vital Activities if it is to Be Living Force

By Moshe Sharet, M.K.
Co-President of the
Zionist Congress

THE merits of Zionism in the United States, in all its manifestations, are inestimable. But organized American Zionism does not match the size, capacity and world importance of Jewish life in the United States or of the very high degree of its practical devotion, emotional attachment and constructive service to Israel. Why this should be so is a matter for an historical analysis which need not be undertaken at this stage. The fact that this position obtains must be faced and faced squarely.

Hadassah is an exception to this general proposition. (So is the Pioneer Women's Organization in its own sphere.) But this special position of Hadassah and its splendid record of practical work for Israel do not in themselves begin to solve the problem of the future of Zionism in the United States, even in the field in which Hadassah's position is supreme.

There is one elementary question: Can the American Zionist Movement as a whole, or any of its constituent parts, recruit new members on a wide scale and in large numbers of Jews not hitherto associated with organized Zionism? More particularly, can organized Zionism make an effective appeal to the younger generation?

If the answer to this question is in the affirmative, that is that new and younger people can indeed be attracted, then the question is why such effort is not undertaken, or if undertaken, why it is not successful.

Parties in the Diaspora
This question as to new membership leads to another. Does the existing party structure of the Zionist Movement in the Diaspora attract newcomers or is it a barrier? This question has to be examined dispassionately without any preconceived bias resulting from loyalty to any particular party.

There may be an American

Jew who is ready to accept the Zionist approach to the meaning of Judaism and of Jewish history, and is anxious to develop a more powerful connection with Israel than that which results from a contribution to the U.S.A. from the buying of bonds and from an occasional visit to Israel. Must he be obliged to join a party? Why should this be so absolutely necessary today? Why should an additional obstacle be put in his way? Does not the fact that you cannot just become a Zionist, but must decide beforehand to what particular brand of Zionism you wish to belong, serve as a deterrent to joining?

There are three possible answers to these questions. The first is that the Zionist Movement is not worth bothering about since, in any case, whether the movement stays federal or becomes unitary, its chances of attracting new recruits are very slight indeed. Such an answer would be part of a general negative appraisal of the situation.

The second answer may be that far from being an obstacle, the existence of certain party organizations within the Zionist Movement provides a framework for its expansion. Some parties may claim, possibly correctly, that by virtue of their ideology, or of their more intimate identification with the constructive effort in Israel, they stand a better prospect than others of gaining new members, or of attracting wider circles into their fold — a prospect which they would forfeit if they were to merge and to dissolve in an all-embracing Zionist organization and to obliterate their distinctive individualities. If this is the case, those parties are entitled to every possible support. If they succeed, they will not be gaining ground at the expense of other organizations, but will be regaining ground for Zionism as a whole.

The third answer is that

party affiliation as a condition precedent to the attainment of anyone as a Zionist is an obstacle to the growth of the movement, and a completely unnecessary one at that. In other words, the party structure is a handicap to the movement's survival and revival, and the sooner the parties are abolished in the Diaspora the better for the cause of Zionism.

It is not for me at this juncture to take a definite stand on this crucial issue, but the issue is there, and it must be faced with an eye to the future and not to the past. It is inconceivable to me that new recruits should be forced, so to speak, into a party strait-jacket for which they have no need. Even if the existing parties are not called upon to dissolve and merge with one another, a framework must be devised for new non-party Zionists within the scope of the movement as a whole. In the particular case of the United States, such a framework can and should be created under the auspices of the American Zionist Congress.

Collective Affiliation
What applies to individual involvement holds good for collective affiliation. Here I refer to what I have already written about the possible readiness of Jewish groups outside the Zionist Movement to associate themselves with it in any form that may be found feasible and constructive. If such affiliation proves practical at a national level, it is well and good. If it is possible only at the world level, that is, with the World Zionist Organization or with the Zionist Congress, no question of narrowly conceived local or sectional prestige should be allowed to stand in its way.

On the contrary, it should be the bounden duty of every Zionist organization to do whatever it can to make such an association possible and fruitful.

Underlying these problems of either personal enrolment or collective affiliation is the question: Why should a non-Zionist Jew become a Zionist today? Supposing he is a good Jew and a fervent supporter of Israel, but is not a member of any Zionist organization, why should he become one? Or, for that matter, why should a non-Zionist Jewish organization, which is fully prepared to assist Israel, associate itself with the Zionist Movement? Would they become thereby more Jewish in their thinking or action, or at least more Israel-minded?

What is there in the programme and activity of the Zionist Organization as such — apart from those organizations which engage in direct and practical work for Israel, which holds out to them a promise of deeper satisfaction or of higher fulfillment in terms of their Jewish life?

The question can be put

differently and perhaps more pointedly. Assuming there is not much practical chance of inducing masses of Jews to join the Zionist Organization as individuals, or of securing the association with it of important extra-Zionist groups, what does the end of the Zionist Movement, its gradual shrinking and eventual disappearance from the scene of Jewish history, as the present generation of Zionists dies out and no younger generation arises to take its place? I do not think it should. Provided there is only a limited influx of younger members, there is still a vital task for a live and vigorous Zionist Movement to perform. It all depends on its capacity to radiate its influence outside its ranks to permeate masses of Jews with its spirit, and to make its message theirs. To do that it need not necessarily expand, however much its numerical expansion is in itself desirable.

It must be a living force. To be such a force it must engage in activities that are vital to the time.

This is the second of three instalments of an article by Moshe Sharet from the address he delivered in New York in November. The first instalment appeared on Friday.

Buddhist Relics to Be Saved

By T. DRIEBERG
Jerusalem Post Correspondent

NEW DELHI. — Trying to save the relics of a flourishing ancient civilization on the banks of the River Krishna, in South India, the Government has decided to build a dam in the bed of a man-made lake.

The deadline for this century-old ancient Buddhist and Hindu culture is June 15, 1961. On that day the monsoon is expected to break and the waters of the Krishna River will be dammed and will threaten Nagarjunakonda where Buddhism and Hinduism "threw in competitive coexistence in the last centuries of the Christian era. The project will provide irrigation for rice and tobacco fields along the river.

To save the archaeological treasures, they are being gathered and concentrated on a hillside which is still in the water level of the reservoir. A museum on this raised ground houses the smaller antiquities and on the various Hindu and Buddhist legends recorded in the region.

Legends in Friezes
Epigraphic evidence, mostly inscriptions recording the dedication of temples and monasteries, have been found in the ruins of Nagarjunakonda. The friezes record the legends of the Buddha's life, and art form, nourished on the traditions of early Buddhism, is a masterpiece of the Gupta period of Amaravati, which is now in ruins.

There are three different friends of mine in the U.S.A., as New Year's gifts I wrote all the necessary documents for mailing the three parcels and brought them to the Ramat Gan Post Office.

There, the clerk, apart from putting all possible difficulties in my way, finally produced a rule that I am permitted to mail only one parcel in six months, and he refused to take more than one parcel.

Does such a law really exist or is it a joke? And now can this be controlled? For instance, I took the three parcels to three different post office branches, as I was advised to do by a bystander. This is silly and does not fit the 20th century.

Is the Israel Government interested in its products being bought and shipped abroad or are there an embargo on certain items?

Yours etc.
R. AMIRSKI
Ramat Gan, October 28.

Treasury Replies
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- SOMETHING TO PLAY WITH!



YESTERDAY'S PRESS

The Intellectuals' Manifesto

Ha'aretz (non-party) writes: "Those who issued the 'Intellectuals' Manifesto' acted correctly in deciding not to adopt a stand... in regard to the 'Affair' controversy. Attention should certainly be paid to their words... But we nevertheless wonder whether the signatories could not have said what they had to say more strongly."

Ha'aretz (National Religious Party) says that the controversy within Mafpat is of interest to the general public because it concerns vital areas of national life. "The Manifesto, even though it was written in a restrained manner, is sufficient to prove that the dispute has struck at the moral and social basis of our lives." The paper goes on to say: "Any attempt at mediation designed to prevent a Government crisis is acceptable, except the nullification of the clear conclusions of the majority."

Hamodia (Agudat Yisrael), discussing the controversy between Mr. Ben-Gurion and Mr. Lavon, writes: "This open dispute between two leaders on the delicate subject of security... struck, first and foremost, at the people's faith in the national leadership... The public will continue to regard the matter with distrust... if a serious attempt is not made to investigate what has still to be clarified by an independent State committee."

Rabbis' Protest
Davar (Histadrut) compares the protests of American rabbis against Mr. Ben-Gurion's speech with those of the German 'protest rabbis' against Herr Hitler. "The Zionist camp was not dismayed by the protests of the former and will not be by the protests of the latter. It is only to be regretted that Zionist leaders like Mr. Rose and Mr. Laskov... Even though the details have not been revealed, it is no known that there was no objection to the release of his command. The paper wishes the new Chief of Staff success in his task and in 'protecting the army' against political influences."

Gifts From Israel
Sir, The other day I bought three ceramic vases for three different friends of mine in the U.S.A., as New Year's gifts I wrote all the necessary documents for mailing the three parcels and brought them to the Ramat Gan Post Office.

There, the clerk, apart from putting all possible difficulties in my way, finally produced a rule that I am permitted to mail only one parcel in six months, and he refused to take more than one parcel.

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MARGINAL COMMENT

UN AND THE CONGO

By Max Lerner

NOTHING in this past U.N. Assembly's history became it so badly as its closing action — or rather, non-action — in failing to reach a decision on the Congo. The point is not so much that the U.S. suffered a defeat in failing by a single vote to get its resolution passed. The real failure belongs to the U.N. Assembly itself, which is becoming too fragmented for effective action.

The disease is not so much in the "cold war," which is after all an old story. It must be sought (as Dag Hammarskjöld so clearly sees) in the "deep split" within the U.N. which keeps it from mustering the "moral or political force" without which any idea of an orderly world is a tale told by an idiot.

There are not two, but four, blocs in the U.N. today. One is the "Western," led by the U.S. and Britain, with most of Latin America and Europe supporting it. The second is the straight Communist bloc, along with Cuba. The third is the "neutralist" bloc, which is coming on most symbolic issues of ideological struggle, to stand with the Communist bloc. The fourth is de Gaulle's France, anxious not to establish a precedent for action on the Algerian war, and carrying with it the new French-African nations.

WHEN the trouble first broke out in the Congo, and Hammarskjöld gambled on moving in a U.N. force, the U.N. approached a turning-point in its history. But it has proved a turning-point that failed to turn. The Russians, smarting under Mao Tse-tung's whip-lash blows in the doctrinal struggle with China, felt they could not afford to let the U.N. succeed in its mission.

The U.N., on the other hand, could not afford to lose. Its failure, on the Congo might prove as catastrophic to the U.N.'s future as the failure on Italy's occupation of Corfu proved to the League of Nations in 1923. In the war of nerves, Khrushchev struck first and decisively, in his savage attack on Hammarskjöld and on the whole idea of a disinterested U.N. Secretariat.

THERE was no united Western bloc behind Hammarskjöld, largely because of General de Gaulle's anxiety about the U.N. and Algeria. But Hammarskjöld was less concerned with a unified Western bloc than he was with the small nations. He counted especially on the support of the new African states, knowing that unless they stood together with the U.N. they would be picked off singly.

Alas, the small states failed him. The battle might still have been won if

between the two is only 1-1/4 kms., and they are both in the same area of patients' choice, it was decided to transfer the doctor and the additional registered Western branch patients to Bialik.

We are planning the building of a second story at the Western Clinic and, when that is completed, both doctor and patients will be transferred back. Meanwhile, members who were transferred to the Bialik Clinic, may, upon request, be returned to the Western Clinic to be treated by other doctors there.

We feel that there was no room for your correspondent's complaint and much less for his remarks about payment of dues and insufficient service. Members at the Western Clinic have a splendid clinic and treatment which can more than compare with that of progressive countries elsewhere in the world.

DR. M. FELLNER
D. KATZOR
District Management,
Kupat Holim.

Tel Aviv, November 24.
Mr. Lieber's letter was published in our issue of December 12 but we regret that Kupat Holim's reply, which was received on December 1, was overlooked. Ed. J.P.

However, there were not to our regret, sufficient rooms available for this purpose at this clinic. Since there was space at the Bialik branch, and the distance

KUPAT HOLIM
Editor, The Jerusalem Post
Sir, In his letter of November 14, Mr. A. Lieber complains that after registering for a family doctor at the Western Branch of Kupat Holim, he and the other

patients were transferred with their doctor, to the more distant Bialik Branch.

The Ramat Gan area is the last zone in the Dan District where the family doctor system was put into operation. It comprises three branches: the Bialik, Western and Modern clinics, and the distance between them is not more than two kilometers, while that between Western and Bialik is one and one-half. A member belonging to one of these three clinics may choose a doctor connected with any of them. Every doctor must treat 1,050 to 1,400 members, depending on his seniority and his age.

The number of members who registered at Western exceeded this quota, due to natural and regular increase and it was therefore decided to add an additional doctor to take care of this unforeseen situation.

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NOTICE!
To Congress delegates, Congress visitors and Jerusalem residents
2 exhibitions being shown at The Binyanei Haoma Israel Today: permanent exhibition pavilion.
Archaeological Finds
Judean Desert Caves Women in Israel
sponsored by Pioneer Women-Mosheet Hapalot of the Histadrut
Open daily, 9 a.m.-9 p.m.

NEWS from the PHOTOKINA exhibition
The century old house of **LEITZ**, Zeiss, Jena, Manufacturers of precision Cameras and optical instruments, introduced an 8 m.m. Leica Camera to the Leica, the **LEICINA** fully automatic 8 m.m. Movie Camera.
THE LEICINA incorporates the most advanced concepts of controlled automation Reflex Viewing and focusing system, battery-powered electric motor drive and a brand-new functional body.
Further details from: **A. BERNER PHOTO SUPPLY CENTRE** 15, BERNER BUILDING, TEL AVIV 1, TEL. 5111

The Jerusalem Municipality hereby announces the following vacant positions:
Tender No. 55.60
Coordinator of working youths' schools and youth bureaux (Department of Education and Culture) Grade: 6-8 of administrators' scale
Tender No. 62.60
Principal Assistant to Municipal Treasurer (in charge of budgeting, pricing and financial statistics) Grade: 4-3 of administrators' scale (c-b of economists' scale)
Tender No. 67.60
Principal Assistant to Municipal Treasurer (in charge of work procedures) Grade: 4-3 of administrators' scale (c-b of economists' scale)
Tender No. 68.60
Chief Organisation and Methods Examiner (Treasury) Grade: 6-5 of administrators' scale
Qualified persons interested in applying for the above positions are requested to do so on a special form. The form and further particulars may be obtained at the Municipality's Personnel Unit, 24 Jaffa Rd. Applications should be sent to the Municipal Service Commission, 24 Jaffa Rd. Jerusalem, no later than Wednesday, January 11, 1961.
M. ISH-SHALOM MAYOR

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